HARAMBEE FLAME

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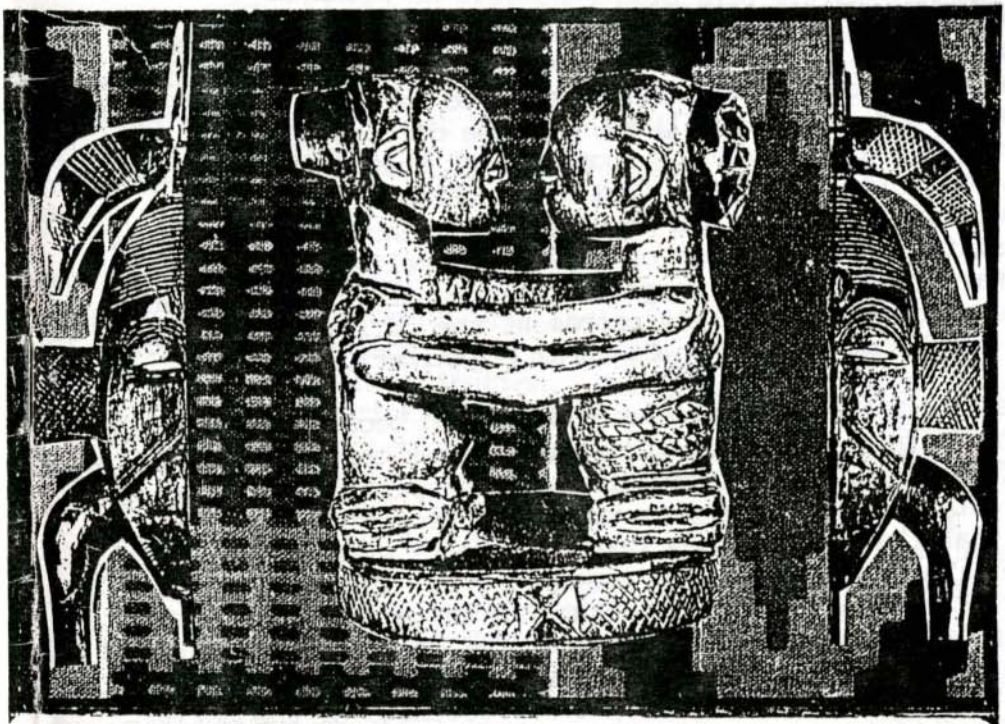

In This Edition:

Commentary: The John Rocker Case: A Hammerin' Hank With One Good Eye; **Community News:** Organization Year In Review, Kwanzaa Program, Media Coverage; **From Other Sources:** Educational Entertainment Group Bringing Kwanzaa To Urban Youth, African Buyers and Manufacturers Go International, Soyinka and Mosley Recognized, Oil and War In The Sudan, Africans From Continent And From Here; **Back In Time; Announcements**

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Is John off his rocker? Baseball Commissioner Bud Selig has ordered Atlanta Braves relief pitcher, John Rocker, to undergo psychological evaluation in the wake of remarks he made about people of color, immigrants, homosexuals, and others in a Sports Illustrated interview. Maybe Selig believes Rocker is nuts. More than likely, though, the psychological testing is nothing more than damage control. Baseball has an image to protect--apple pie, mother, wholesomeness, fairplay. It is put forward as a symbol of America. John probably isn't off his rocker. He probably just isn't particularly astute. He should've known his remarks were going to get him into some hot water. Maybe, like a lot of people, he sometimes speaks first and thinks second. On the other hand, maybe he's just a publicity hound. Who knows?

What we do know is that his remarks--particularly, with regard to people of color--are indicative of the attitudes of Europeans(Caucasians), who are raised on a diet of European-supremacist indoctrination. Rocker simply said outloud what, in "polite society," people say quietly to themselves, or to each other in unmixed company. Reportedly, among Rocker's more blatantly European-supremacist comments, was a reference to one of his African teammates as a "fat monkey." But that he would look upon an African as a monkey shouldn't surprise us. This monkey business is a fundamental part of the European-supremacist ideological tradition in this country since the days of chattel slavery. In the book, THE RULING RACE: A HISTORY OF AMERICAN SLAVEHOLDERS by James Oakes, a conversation between a Louisiana slave-holder and another party is cited. The slave-holder is asked if all men are created "free and equal as the Declaration of Independence holds they are." The slave-holder responds, "Yes. But all **men**, niggers and monkeys aint." So John aint necessarily off his rocker. He's just upholding the European-supremacist/anti-African traditions of his forepar-ents. As Africans, we shouldn't be shocked by all this but, rather, reminded that these traditions are alive and well in this society.

But enough on the mind of John Rocker. A vice-president

in the Reds organization is was quoted by the Associated Press as saying he was "sick and disgusted about the whole situation" and that he has "no place in my heart for people who feel that way." Who is this Vice-President? Hank Aaron.

In Aaron's days as a baseball player, he certainly was called "monkey," "darky," "nigger," and any of a number of other such epithets many more times than he would care to remember. And even though he's in the Atlanta Braves' front office today, as an African, he still must face the daily indignities that come along with being an African in the U.S. This undoubtedly accounts for his strong reaction to Rocker's remarks. But something must be wrong with Hammerin' Hank's eyes. He may need to check with those folks Stevie Wonder's been in contact with recently, who say they may be able to restore Stevie's vision. Maybe not. Brother Wonder's blindness is physical.

How is it that Hank Aaron can see that Rocker's comments are sick and disgusting but can't see his way to feel sick and disgusted about the every-day mockery of this country's indigenous people by the very Atlanta Braves whose front office he sits in? How is it that he can't see that the tomahawk symbol emblazoned on the Braves' jerseys, the "tomahawk chopping" by their fans, the "war whooping," etc. are as disrespectful to native people here as "monkey" is as a reference to an African? What prevents Hank from being able to see that, in an earlier time, the tomahawk on the Braves' jerseys might well have been a spear and the "Braves" been "Spear-chuckers," "Jungle-bunnies," whatever?

Hammerin' Hank needs to step up to the plate and speak out about "his" organization's mocking and trivializing of indigenous people and their cultures. And he isn't the only African in sports he needs to get up off his but and take a stand against the mocking of indigenous people. There are Africans on the fields of play and in the offices of the Atlanta Braves, Cleveland Indians, Washington Redskins, and other professional and collegiate teams who need to quit being cultural/political buffalo soldiers and stand up for a people who share with us, in fundamental ways, a common history and a common oppression.

-Editor

COMMUNITY NEWS

Is this the year 2000? It depends on who's keeping the count. We do know, though, that we've arrived at another year, another opportunity to take stock of how we've done and what's gone on over the course of this past year. We begin with our organization.

The current Central Committee took office in June, following the annual election in May. Our Alaga(Chairman), Kafele, challenged us with what he put forward as his vision for the organization. It has several components. One of them is discipline, greater discipline on the part of the members of the central committee and greater discipline on the part of the general membership. Insofar as the central committee is concerned, Kafele made it plain that he wanted us to know and perform our duties well, as defined by our constitution and by-laws, so that we could handle organization business efficiently, working together, while not getting in each other's way. With regard to the general membership, Kafele asked for exercise of responsibility as to consistent attendance at meetings and prompt payment of dues. It has taken awhile. But over the past three months or so, we've had substantial improvement in these areas. One area that we've not had as much success in is increase in membership numbers. While we have increased our membership, the new numbers have been relatively small. But judging from the numbers of Brothers who have attended meetings lately as guests, this may be changing for the better shortly.

As a central committee, we have been stressing to each other and to the general membership the importance of both studying and properly representing, outside the context of our meetings, what the organization stands for. The easiest way for us to judge how much more we're studying is to pay attention to our Akewi's(librarian) reports on the checking out of books and tapes from the cabinet which serves as our library. Judging from these reports, we have work to do. Not enough of our members are studying, or studying at what we believe is an adequate level.

On the question of proper representation--on the yard, in the gym, and elsewhere--of what the organization stands

for, progress has been evident. Brothers are being more conscientious about their actions and how they reflect on the Harambee Afrikan Cultural Organization and affects our credibility. Increasingly, Brothers are checking themselves and each other.

Another thing we have sought to do is increase the involvement of African persons outside the joint in our programs. We have done pretty well in getting individual Sisters and Brothers into this place to give educational presentations, primarily Sisters and Brothers on the faculties of U.N.L. and U.N.O.. However, we haven't done as well in securing the involvement of **groups** of people from the Lincoln-Omaha-area African communities.

These are not all of the components of our Alaga's organizational vision. There are others, and we are accepting the challenge that this new year brings for us to fulfill this vision, as well as the goals and aspirations of the organization as a whole. In all of these things, our organization motto is at the forefront: "transformation from 'black' malehood to **African manhood.**"

We are an organization of Africans who are locked up. But the fact that we are in prison does not blind us to things happening with our people on the outside. Nor does it prevent us from believing we can exercise influence and have an impact on situations in the African community outside this place.

There are a number of areas we want to involve ourselves in. One is the continuing problems African youth in the outside community are having with drugs, street organizations, violence, etc. We are making efforts to reestablish our youth program. In this program, we speak to African youth, introducing them to traditional African values and the importance and usefulness of them, try to engender in them a healthy sense of pride, and have dialog with them on how they see their world, etc. To bring our youth program back into being, we require the cooperation of individuals and organizations in the outside African community.

We want to play a role in the many upcoming African History

(Cont. on page 13)

FROM OTHER SOURCES

Educational Entertainment Group Bringing Kwanzaa To Urban Youth

"MEE(Motivational Educational Entertainment) Productions Inc. has taken on the challenge of educating and promoting the concept of Kwanzaa to a more youthful generation...

"'We found that people had misinformation about Kwanzaa', said MEE President Ivan Juzang. 'They thought it was a religious event, that it had to be celebrated a specific way or that it was just for Afrocentric African-Americans. We wanted to give it a more contemporary feel so that people would focus on the values and principles of Kwanzaa and not be as focused on the strict observance'.

"To clear up the misconceptions and make it more comfortable for young people to celebrate and participate in the holiday an instructional video [shows] celebration scenarios. In the video, Kwanzaa is celebrated by a diverse cast of young urban actors in a myriad of settings and situations. The video is part of the MEE Complete Kwanzaa Kit, which comes with a poster and user's guide that features information of Kwanzaa...

"MEE used the principle of Ujamaa(cooperative economics) to locate and contract with African-American suppliers, manufacturers and vendors to assemble to kit to facilitate celebration via one-stop shopping...

"Marketing the kit and Kwanzaa to a generation of inner city youth presented another set of challenges. While Kwanzaa is gaining popularity, it is celebrated mostly by the nationalist community and older African Americans. MEE wanted to change that to include more youth participation...

"Having secured the components, warehousing space, assembled the kits, and shipping procedures the next challenge was gaining access to the market, getting exposure to the product. They created their own radio ads and a website specifically for the Kwanzaa Kit. The website allows for E-

commerce the direct ordering of the product over the Internet. MEE has also linked with other popular African-American websites such as Net Noir, Everything Black and MSBET.com.

"'We don't want to look at it as something you only focus on during the holiday season...We want to focus on America first, then South America, the Caribbean, then Africa, then the world'.

"MEE Productions is a one-of-a-kind organization that focuses on studying, motivating and positively impacting urban trend setters, meaning inner city African-American, Latino and low income youth..."

-from "Introducing Kwanzaa To The Hip Hop Generation," page 5, Dec. 23 OMAHA STAR(Omaha, NE.)

African Buyers And Manufacturers Go International

..."Co-producers of IBBMEC(International Black Buyers And Manufacturers Expo And Conference)--Tonya Rawls, Sala Damali and Alexander W. Medley, Jr.--stumbled upon the idea for a trade show when searching for a venue to exhibit the African-centered stationary items and greeting cards created by Damali and Medley's company, Kuumba Kollectibles...

"Sadly, they found no venue for manufacturers and retailers to market and purchase black-generated products...they joined forces to breathe life into their first trade show in the basement fellowship hall of Northeastern Presbyterian Church in Washington, D.C., in April 1995. But that wasn't enough.

"'We wanted to focus not just on trade, but education', said Rawls. So they rearranged the attendees' seats set up on the auditorium's stage from a resting place into a learning space, where business owners could sit in on the various sessions emphasizing marketing strategies, financial strength and display and merchandising, then return to the trade show strapped with abundant knowledge...

"Fifty businesses--25 retailers and 25 manufacturers--attended that first trade show, which served as a model for IBBMEC. These numbers have increased to 1,000 participants

in the October 1999 show[at the Convention Center in Washington, D.C.]...

"Products sold at the March and October 1999 expos ranged from briefcases to baby bedding to books from America, Africa and the Caribbean...

"Exhibitors came from as far west as Ghana and as far east as Kenya. A Nigerian distributor, Ronke Ibirogba, of the husband and wife team, R&B Fashions, sells fashions manufactured by her mother's company in Nigeria...

"Not only do some vendors want to bring things from Africa, they also want to take things to Africa. Future conferences will include information on immigration and export and import laws, to bring more people into the trading loop...

"IBBMEC's fall show reflected the approaching Kwanzaa celebration, so many products sold to retailers were specifically created for Karenga's Kwanzaa. African American Greetings of Sacramento and Essential Time Company of Los Angeles manufacture everything from Kwanzaa cards to Kwanzaa lights, and other products that reflect the spirit of the Nguzo Saba(Seven Principles).

"Ayo Handy, founder and director of the African-American Holiday Association, who has been putting on Kwanzaa celebrations and shows for 17 years in Washington, D.C., sees the broader picture. 'I'm really excited to see what IBBMEC has done to keep the spirit of Kwanzaa, especially as it relates to the concept of self-determination--taking care of ourselves, creating our own products and distributing our own products to our community...

"The shows include manufacturers from small, cottage industries--a person who makes one little product in their home--to manufacturers who have become distributors. Two or three stores are also part of the conference...

-from "IBBMEC Trade Winds: Inspired Marketing For Manufacturers And Retailers," pages 22-25, Dec. ABOUT TIME Magazine(Rochester, N.Y.)

Soyinka And Mosley Recognized By "African Voices" Magazine

"Actor Laurence Fishburne and WABC-TV 'Like It Is' host Gil Noble joined African Voices magazine in honoring Nobel Prize-winning writer Wole Soyinka and best-selling mystery novelist Walter Mosley, author of 'Walkin' the Dog'. Three hundred people attended the Weavers of Dreams awards benefit, which was held at New York University's Tishman Auditorium and co-sponsored by NYU's Institute of African-American Affairs and WLIB radio.

"African Voices presented an evening of spiritually uplifting presentations by many distinguished participants, including veteran radio host Imhotep Gary Byrd, who served as the master of ceremonies; Valerie Wilson Wesley, a notable mystery author; poet Wanjuki Reynolds; the all-female band Jazz Berry Jam; the Harlem School of the Arts Combo; and poet Louis Reyes Rivera.

"Soyinka and Mosley received the first Ellie Charles Artist Award for their outstanding contributions to the arts. The award is named to honor the chiarperson, who championed artistic and humanitarian causes throughout her life...

"The honorees were presented with a specially crafted award designed by sculptor/painter Suncadm Bey. A memorial to Charles' spirit, the award is a reliquary inspired from the craftsmen of Gabon, Kota. The guardians, found throughout Africa in Mali and Zaire, usually hold a basket containing the bones, relics and special possessions of the ancestors--they are thought to bring good luck, health and prosperity to the village...

"'We plan to establish a youth scholarship next year that we can present to a young high school student interested in pursuing a career as a writer, visual artist or arts organizer.'

"African Voices is a non-profit organization that publishes a literary magazine and sponsors cultural events. The awards program is an annual benefit for the magazine..."

-from "African Voices Honors Walter Mosley," pages 8 and 49, Dec. 16-22 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Oil And War In The Sudan

"The Sudan People's Liberation Army(SPLA) has continued to threaten oil production in the Bentiu and Adar areas of southern Sudan claiming that oil companies working in the nation are 'accomplices to genocide'. Talisman Energy, a Canadian oil company has recently made investments in southern Sudan, which the SPLA claims enables the...Sudanese government to continue war...

"To follow up on their threats the SPLA blew up a pipeline jointly owned by Talisman Energy and the state oil companies of China, Malaysia and Sudan on September 20. The SPLA said the attack was meant to send a message to the oil companies and the government that it will not allow oil to be exploited. The explosion led to the closure of a connected pumpo station and delays in the shipment of a 600,000 barrel cargo bound for South Korea.

"Oil companies first became involved in Sudan in 1978, when Chevron discovered a significant oil field in the southern part of the country. Leery of the area's political instability, however, Chevron sold its oil rights to the Sudanese government in 1992. These rights were bought by Arakis Energy, which gained a 25 percent stake in the Chinese-Malaysian consortium drilling oil fields in south-central Sudan. In October 1998, Talisman purchased Arakis' stake.

"Talisman began operating the pipeline, which runs 994 miles from south-central to northern Sudan, last June and currently produces 150,000 barrels of oil per day and is looking to produce 500,000 by the year 2000. This allows Sudan to export large amounts of oil via the pipeline's terminus at Port Sudan on the Red Sea. At US $10 per barrel, that amounts to nearly $18 billion a year in oil revenues.

"The money from Sudan's oil production has allegedly already strengthened the hand of the norther-based National Islamic Front(NIF) which has been accused of waging a genocidal war against the Black, Christian South by Human Rights Watch and by the US Congress...

"The rich southern oil fields are home to indigenous people, most notably the Dinka. The only way that oil companies can get the oil is by removing the people. Talisman has already begun a partnership with the Sudanese government. Jesse Sage, associate director of the American Anti-Slavery Group, reports that in June, 1,200 Sudanese troops backed by tanks and planes destroyed villages near the Talisman Unity oil field...

"Jim Buckee, the CEO of Talisman, has said that without his corporation's investment in the Sudanese economy, 'the alternative is stagnation'. While officials at Talisman claim that their investments are being used for the economic benefit of all of Sudan, Sudanese officials freely state that the money that the companies pour into the country enables the government to continue the slaughter. Parliament Speaker Hassan Turabi has said that oil revenues would be used in the construction of weapons factories..."

-from "The Terror Of Talisman Energy," page 15, Dec./Jan EARTH FIRST(Eugene, Oregon)

Africans From The Continent And Africans From Here: Ups And Downs Of A Relationship

"Interest in things African has meant an economic bonanza for the store owners who trade in the artifacts. But Momodou Ceesay, an artist from Banjul in the Gambia who now lives in Alexandria, Va., says African-Americans have developed a love of African trinkets but not of Africans themselves...Ceesay, who has lived in the United States since the late 1960s, has seen Blacks' attachment to Africa ebb and flow...'This is a tragedy of drug addiction, alcoholism, Black-on-Black crime', he explains. 'Why is this going on? In part, African-Americans are self-loathing, self-hating. They just haven't come to terms with the African in them. They are at war with the African in their skin, in their hair, the African that they believe is the reason they suffer every day'.

"Time, distance and history kept the two apart in the past, but now Continental Africans and African-Americans have a tremendous opportunity to get to know one another as never before...That's partly because the number of Africans

that immigrated to the United States in the 1980s and 1990s soared. In the '80s, numbers went up because the U.S. government increased ther number of visas available to Africans...

"In the '90s, a rash of droughts, famines and civil wars in several African countries led thousands of Africans to seek refuge in the United States. From 1976 to 1997, for example, the number of sub-Saharan Africans in the United States soared, to about 558,000 from about 85,000, according to the Census Bureau.

"For the most part African immigrants, or Continental Africans as they prefer to be called, live and do business among their African-American neighbors but exist apart from them...

"A common complaint is that few African-Americans, even those who consider themselves Pan-African, have African friends, listen much to African music or have eaten more than the token African meal...

"'There are a growing number of African-Americans who do have African acquaintances and friends, and know the details of African cultures', says Asante[Molefi], who coined the term 'Afrocentricity',...Those people, says Asante, are not just the enlightened elite.

"'It is not just academics, businesspeople, activists or those with money and time who are going', he says. 'It's working-class people--regular, everyday folk--who've simply saved their money and want to make a connection with the Motherland'.

"But Andrew W. Cooper, former publisher of the defunct Black New York newspaper, The City Sun, is not sure such pilgramages to Africa mean as much as some think they do....'Our whole feeling, for the most part, is that we are Americans by fiat and Africans by an accident of history', he says...

"Most hold the mistaken view of the typical African immigrant as the ubiquitous peddler camped out on street corners...According to a 1997 survey, almost three-quarters

of African-born immigrants in the United States had some college education, and nearly one in four had an advanced degree. They had a high median income of $29,218 compared with the $21,470 median income of African-Americans.

"'In some instances, some who come from the Mother Country may have an aristocratic air that turns off a Black who wants to have a better relationship and bond', says Dennis Archer, mayor of Detroit...In May, the mayor attended the fifth 'African-African American' summit in Ghana, organized by the Rev. Leon Sullivan. The summit, designed to strengthen relations between the two groups, also is aimed at promoting trade and investment opportunities on the continent. Among the initiatives that have come out of the summit are the 'Teachers for Africa' program, which has sent more than 500 African-American teachers to Africa. In addition, a team of African-American physicians has also gone to Africa to perform a series of open heart surgeries. But, perhaps the most ambitious initiative is the 'Dual Citizenship' program, which has resulted in hundreds of African-Americans applying for citizenship in countries such as the Ivory Coast, the Gambia and Ghana.

"And, while Archer may not be considering seeking African citizenship, considering the possibility of making Detroit... a sister city with Ghana's capital city, Accra, as a way of establishing economic and cultural relations beneficial to both..."

-from "Africans In America," pages 84-90, Feb. EMERGE(Washington, D.C.)

Month(so-called "black" or "African American" history) by encouraging individuals and organizations to move away from uncritical tributes to U.S.-born Africans and their accomplishments to observations that are pan-African in scope; critical, in that they ask questions about whether African historical figures have acted primarily in the interests of **African** people; and that involve African people from Africa and elsewhere outside the U.S. in the planning and putting on of these observances.

We have also made contact with a couple of folks so that we can meet with representatives of the Brothers and Sisters in Omaha who are immigrants from the Sudan and U.S.-born Africans in Omaha. It is our intention to do what we can to spark positive communication and understanding between these two groups of **African** people.

On December 28th., we held our Kwanzaa program here at the prison. As is the practice with all our meetings, we began the program with the libation ceremony and recitation of our organization creed. Our Alaga(Chairman), Kafele, welcomed the members and guests and called the other members of the Central Committee to be recognized. An explanation of Kwanzaa was delivered by Baruti Okono, our Eleto(Administrative Chairman). During the candle-lighting ceremony, a different Brother or Sister was called up to speak on one of the seven principles, while another person lit the appropriate candle. The program was moderated by Mondo, our Olotu Eko(Education Chairman).

Following the candle-lighting ceremony, two musical pieces were presented, "My Life," by Nkrumah, our Eso Alakosa Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee), and Jelani, our Akapo(Treasurer). Biko, our Akapo(Treasurer), performed his rap, "Kwanzaa Time." We had a brief open-mic session during which we heard from Diane Myers and Cecil Blake, a Sister and Brother from the outside. In addition to speaking about Kwanzaa, they honored us by speaking of the Harambee Afrikan Cultural Organization as embodying the spirit of Kwanzaa and of our program as giving them a very positive spirit.

We wish to thank Mike Jones, a columnist for the OMAHA STAR and formerly a reporter for KETV, for his recent article on our organization. The the article, "Are Prisoners Being Rehabilitated," appeared in the October 7 edition of the STAR and dealt both with issues related to imprisonment in the U.S. in general and the history, work, and objectives of the Harambee Afrikan Cultural Organization in particular. At one point in the Brother's piece, he poses the question: "So why write about something like Harambee?" The answer he gives is as follows:

"Because too many people don't know that it's there, and it's been there for more than 20 years trying to do something positive. Because such efforts rarely get the attention that they should. Because these brothers, while in prison, are still working to do something to elevate the condition of African people in America. Because none of us can afford to forget about my part of our community, even that part in prison. However, the main reason is that the organization deserves it."

Word about our organization has also gotten out through Butch Mabin, an African reporter for the LINCOLN JOURNAL STAR. Butch came out to the prison and interviewed Mondo and, later, came out and attended a general membership meeting and, during a break, interviewed Brothers Biko and Nkrumah. The resulting article appeared in the January 2 edition of the LINCOLN JOURNAL STAR. Mabin's article, "Group Helps Inmates Learn About Selves: Harambee Gathering An Outlet For Blacks In State Penitentiary," includes the reporters own observations of the Harambee Afrikan Cultural Organization meeting that he attended and information about us gained from members he interviewed. He also addresses questions about how members' lives are being changed by our participation in the organization. And the article contains impressions from a former member, who is living and working in Omaha and a university professor who has attended our meetings. We express our appreciation to Butch for spending the time to come out here and see what we're about and letting the African community on the outside in on who we are. It is through the work of African journalists, such as Mike Jones and Butch Mabin, that the important work we're trying to gets to our people on the outside and can gain their support.

BACK IN TIME

After his brilliant victories over Clodius Albinus, his white rival for the imperial throne and the savage German tribes of Gaul, the Afrikan Septimius Severus supported by his legions in the year 193 C.E. became Roman emperor (which is tantamount to a Black Man becoming president of the United States). In 197 Severus mercilessly subdues rebellions in Gaul and Britain. When he first entered Britannia at the head of his troops he was welcomed and hailed by the general populace as a messianic deliverer from the Gauls and Germans who continually ravaged and pillaged the islands. Emperor Severus drove the aliens back across the English Channel into mainland Europe and established what came to be known as a century of peace for there were no more attempted invasions from the north for over a hundred years.

Septimius Serverus was born April 11, 146 C.E. in Numidia, Afrika, the product of an upper middle class Black family, he received a liberal education in Latin,...juris prudence, military science and astrology. Though he grew to appreciate Latin literature and eventually became the emperor of Rome, an essentially white nation, he himself maintained his basic Afrikan culture even unto eating habits for he gave strict orders for special foodstuffs to be transported from Afrika to Europe in order to supply his table with an abundance of soul cuisine. Most of Septimius Severus' top officials were Afrikans, he also conferred the semi-autonomous status of "home rule"(that is an independent commonwealth province within the imperial Roman structure) on his homeland in Afrika and ordered the remains of his fellow Afrikan soul brother, Hannibal Barca to be interred in marble and gold monument which he erected in the midst of the Roman square."

Excerpted from: AFRIKAN PEOPLE AND EUROPEAN HOLIDAYS: A MENTAL GENOCIDE by Rev. Ishakamusa Barashango

ANNOUNCEMENTS

For more information on the MEE Kwanzaa Kit, call 1-877-MEE-PROD or visit the website: www.MEEKwanzaaKit.com.

The next IBBMEC show will be held in the Crowne Plaza in Washington, D.C., March 17-19, 2000. The early registration deadline if February 15, 2000. IBBMEC will host a second show September 22-24, 2000. The conference/expo is open to businesses that are at least 51 percent black-owned or -operated. Those interested in participating can contact IBBMEC at 202-797-9070 or visit their website at www.IBBMEC.com.

CLIMBING THE WALLS is an independent quarterly magazine committed to publishing the work of prisoners, their family members, and other concerned citizens. We welcome unsolicited artwork and writing. For more information on this publication and how to submit work to it, write to CLIMBING THE WALLS; P.O. Box 60677; Philadelphia, PA.; 19133.

The Harambee Afrikan Cultural Organization will be holding its African History program on February 22nd. at the state prison in Lincoln from 5 to 8 p.m. To inquire, write to: Harambee Afrikan Cultural Org.; P.O. Box 2500; Lincoln, NE.; 68542-2500.

www.prisoners.com is a website that publishes letters, articles, short stories and poetry by people in prison. Write: Manager, @prisoners.com, PO Box 5251, Harrisburg, PA 17110.

Lewisburg Prison Project provides low-cost legal literature. Write for their list. They provide direct services only in central Pennsylvania. Lewisburg Prison Project, Scott L. Rudnick, PO Box 128, Lewisburg, PA 17837.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Kafele

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Nkrumah(Kenny Walker)

Olotu Eko(Education Chairman) - Mondo

Eleto(Administrative Chairman) - Baruti(Kevin McGee)

Akapo(Treasurer) - Jelani

Akowe(Secretary) - Shaheed Khaleel Biko Hamza

Akewi(Librarian) - Jabari

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa